

FIFTY YEARS:

A HISTORIC SKETCH

OF THE

CHURCH OF THE EPIPHANY

FROM

1834 TO 1884.

BY FRANCIS WELLS,

Secretary of the Vestry.

PHILADELPHIA:

PRESS OF PATTERSON & WHITE, 607 CHESTNUT STREET.

1884.



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REV. STEPHEN H. TYNG, D. D.
First Rector of the Church of the Epiphany.



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REV. GEORGE HERBERT KINSOLVING,
Present Rector of the Church of the Epiphany.

A SKETCH OF FIFTY YEARS.

THE Church of the Epiphany, the eighth Episcopal Church in the City of Philadelphia,* was projected in the year 1833, by the late Dr. Caspar Morris, Alexander W. Johnston and Robert Caldcleugh. These gentlemen had removed their residences to the then western end of the city and proposed to build an Episcopal Church, with the view of calling to its Rectorship the Rev. Jackson Kemper, D.D., then Assistant Minister of St. James's Church, and subsequently Bishop of Wisconsin. Pending their consideration of this project, the late Mr. Lewis R. Ashurst, a member of St. Paul's Church, hearing of the proposed enterprise, tendered his means and influence on the condition that the Rev. Stephen H. Tyng, D.D., then Rector of St. Paul's Church, should be called to the Rectorship. The proposition was acceded to and; in the fall of 1833, an organization was effected, the first regular meeting

*The seven Episcopal Churches then in the old city limits were Christ Church, St. Peter's, St. James's, St. Paul's, St. Andrew's, St. Stephen's, and Grace Church.

being held October 1, 1833, when the following persons were chosen as vestrymen:—Alexander W. Johnston, Caspar Morris, Lewis R. Ashhurst, Jacob Lex, Frederick W. Porter, John Andrews, Israel Kinsman, John C. Pechin, R. S. H. George, William Musgrave, Thomas S. Taylor and Isaac Hazlehurst. Mr. Lewis R. Ashhurst and Dr. Caspar Morris were chosen wardens.

The Vestry at once elected the Rev. Stephen H. Tyng, D.D., Rector, and selected as the site of the Church the lot on which it now stands, 132 x 178 feet, at \$12 per foot, or \$26,400, upon redeemable ground rent, which was fully discharged in the early part of 1863, leaving the now valuable property free of all incumbrance.

On November 11, 1833, the Vestry adopted a plan submitted by Mr. Thomas U. Walter, architect, and the excavations and foundations were completed and covered in during that season. The original plan of the Church included a steeple, which was omitted for reasons of economy.

The Charter of Incorporation was obtained from the State of Pennsylvania, under Governor George Wolf, February 12, 1834.

On the 24th of March, 1834, the corner-stone of the Church was laid by the Rt. Rev. William White, D.D., Bishop of the Diocese, assisted by the Rt. Rev. Henry U. Onderdonk, D.D., Assistant Bishop, and the Rector. There were also present Bishop George W. Doane, of New Jersey,

and a large number of the clergy and vestrymen of the City and Liberties.

In the following summer, the basement story of the Church was completed, Divine Service being first held in the Lecture Room on the first Sunday of August, 1834.

On Saturday, October 12, 1834, the Church was consecrated by the Rt. Rev. Bishop White, assisted by the Rt. Rev. Bishop Onderdonk, and the Rt. Rev. Charles P. McIlvaine, D.D., Bishop of Ohio. Morning Prayer was read by the Rev. Samuel A. McCoskry, Rector of St. Paul's Church; the application to the Bishop was read by the Rev. Henry J. Morton, Assistant Minister of St. James's Church, and the Sentence of Consecration by the Rev. John W. James, Assistant Minister of Christ Church. The Sermon was preached by Bishop White from Hebrews, xii., 22-24. From that day until now, continuous Divine Service has been held in the Church.

THE RECTORS.

It is the purpose of the present brief sketch to present a general view of the scope and character of the growth and work of the Church of the Epiphany during the fifty years of its history. This will appear by brief reviews of the several principal departments of its organization. The most prominent and influential of these has, of course, been its Rectorship. The seven successive Rectors have, each in turn, made their individual impress upon the life of the parish, and a brief reference to the peculiar characteristics that distinguished them in this connection will be made, as a proper introduction to the general results of their labors. Such reference must necessarily be very imperfect as to its details, but it is believed to be entirely accurate as to the features that are indicated.

REV. STEPHEN H. TYNG, D.D.
1833-1845.

The Rev. Dr. Tyng was elected Rector of the Church of the Epiphany, October 1, 1833. He was at that time Rector of St. Paul's Church, Philadelphia. In May, 1836, Dr. Tyng received a call to Grace Church, Boston, and seriously contemplated its acceptance, but was overruled by the strenuous appeal of the Vestry, and remained at the Church of the Epiphany until May 24, 1845, when he resigned his Rectorship to assume the charge of St. George's Church, New York. Dr. Tyng was born March 1, 1800. He has occupied five rectorships, St. John's Church, Georgetown, Md., 1821-1823; Queen Anne Parish, Prince George's Co., Md., 1823-1829; St. Paul's Church, Philadelphia, 1829-1834; Church of the Epiphany, 1833-1845; St. George's Church, New York, 1845-1876. He still holds the title of Rector Emeritus of St. George's Church. Dr. Tyng has entered upon his 85th year, and is living at Irvington, N. Y.

Dr. Tyng's ministry at the Church of the Epiphany was marked by an indomitable encounter with the great difficulties that attended the new enterprise, and with a wonderful exercise of those pulpit and administrative talents that made up the character of one of the greatest of American di-

vines. He was at the prime of all of his remarkable powers. His views of the truths of the Gospel were delivered with an unsurpassed eloquence and with the splendid dogmatism of profound conviction. His parochial work was all done under his personal supervision and inspiration. He planned, organized, built, promoted, encouraged everything that was done. This personal power was felt everywhere, and from the youngest children of his Sunday schools up to the maturest communicant of the parish, Dr. Tyng's magnetic force was felt as the direct impulse of every undertaking. What he accomplished at the Church of the Epiphany, in gathering souls into the visible and the invisible Church, the records of eternity alone can reveal. It used to be said of him that he could call every child in his large schools by its right name; and there are very many who still remember the magic of his attractiveness to them in those early days.

Dr. Tyng's separation from the Epiphany was deeply felt both by him and by the congregation. The relations existing between them were marked by a very strong affection, and are well expressed in the following extracts from Dr. Tyng's letter of resignation, addressed to the Vestry, May 24, 1845:

"My Beloved Brethren and Friends:

* * * * * I hardly dare to say a word upon the subject of my separation from a church

which has been the object of so much affection to me, and of such unwearied labor by me, beyond the simple annunciation of the decision at which I have arrived of my proper line of duty. I have given the twelve best years of my life to its service, and have labored most assiduously for its edification. My intercourse with the congregation has been that of uninterrupted kindness and good-will; my affection for them is an imperishable one. But in viewing all the circumstances of my domestic and ecclesiastical relations, I have no hesitation in my final judgment that my removal is the course of duty. Never can I hope to be personally related to a congregation involving so many reasons of attraction for me. But my hope is, that they will find less difficulty than they expect in procuring a pastor, vigorous both in body and mind, to enter upon a work so flourishing and prosperous. I shall gladly co-operate with the vestry in any efforts to obtain this result.

I must not, I cannot say more than that I have you all in my heart and shall ever rejoice to reflect upon the years, though of much labor and toil, which I have passed with you.

You will please to accept personally the assurances of my abiding love, and my continued prayer for the prosperity and happiness of you all.

I am, in the bonds of Christian affection,

Your faithful friend,

STEPHEN H. TYNG."

REV. JAMES H. FOWLES.
1845-1854.

The Rev. James H. Fowles was elected Rector September 2, 1845, and entered upon his duties in the following month. Although wholly unlike his distinguished predecessor, in almost all respects, Mr. Fowles rapidly endeared himself to the congregation by the earnestness of his devotion to his work and the gentleness of his manners, while he commanded the admiration of all by his fine intellectual powers and the uniform consistency of a noble Christian character. During Mr. Fowles's Rectorship and under his earnest endeavors, the church was relieved of a large amount of debt which had burdened it from its foundation, and its whole condition, both in secular and spiritual affairs, became one of solid prosperity. The enlargement of the church, with important alterations and improvements of the interior, was made during the last year of Mr. Fowles's ministry. But failing health overtook this good and faithful servant before the completion of this work, in which he took the deepest interest, and he was forced to seek the milder climate of the South in the fall of 1853, where he died, at Richland, S. C., March 5, 1854. His remains were interred in a vault constructed for the purpose on the grounds of the church, and marked by a granite monument

erected by the Sunday Schools. A mural monument to Mr. Fowles was placed upon the east wall of the church, and the sum of \$9,000 was presented to his family by the congregation. His private library was purchased by the Vestry, who also defrayed all the expenses of his interment.

The esteem in which Mr. Fowles was held by his Vestry and congregation is strongly shown in the following extract from the minutes of the Vestry, March 11, 1854:

"He came among us with the disadvantage of being unknown in personal relations to any member of the congregation, and he has been left to go in and out among us, feeding the flock of God over which the Holy Ghost had made him overseer, till he had secured the affection, the confidence and the reverence of every member of the Church. Decided and clear in his doctrinal views, and equally so in his opinions of church government, he made no compromise with what he esteemed error in the one or unsoundness in the other. Yet was his boldness so tempered by the meekness of his deportment, the evident sincerity of his opinions, and the gentle, loving spirit which shone through all his actions and expressions, that those who differed from him the most widely in both could neither withhold their respect nor repress their affection. While he thus secured the confidence and commanded the respect, not only of the members of the Protestant Episcopal Church but

of all Christians of every denomination, it was by his faithful, single-hearted, unceasing devotion to the congregation especially committed to his care, that he was most endeared to us.

Gentle, affectionate and unassuming in his manners in daily intercourse with his people, earnest, impressive and authoritative in his pulpit ministrations, he never shrank from the declaration of the whole counsel of God, nor failed rightly to divide the word of truth.

His ministry among us was largely blessed in building up the children of God in their most precious faith, as well as in adding to the Church such as should be saved.

Of him truly it may be said, he rests from his labors, since he was in 'labors more abundant,' (notwithstanding the disadvantage of a naturally feeble body, long impaired by insidious disease,) and his works follow him."

REV. DUDLEY A. TYNG.

1854-1856.

The Rev. Dudley A. Tyng was elected Rector April 25, 1854, and entered upon his duties in the following month. Mr. Tyng was the son of the first rector, and had grown almost to his manhood in the congregation, a fact essential in any correct apprehension of the exciting events which marked his subsequent rectorship. Endowed with many talents, Mr. Tyng engaged with enthusiastic zeal in his work, in the prosecution of which he was led to introduce many methods which were new to the congregation, one of the most notable being the substitution of a precentor for the usual choir. Many of these changes failed to secure the united approval of the congregation. Mr. Tyng's preaching was earnest, faithful and eloquent, and was attended with much success. His devotion to the various departments of his parochial work was close and constant. He was a man of high courage, and of a self-reliant nature which prevented his appreciation of the growth of a discontent, made up of small things, that would have been easily overcome by a character of more caution and tact. This condition of affairs has never been recognized at its proper value in explaining the unhappy differences which culminated in the afterward famous sermon on "Our Country's

Troubles," preached on Sunday evening, June 9, 1856, and which called forth the public protest of Dr. Caspar Morris, and led to Mr. Tyng's resignation, November 14, 1856. No doubt was ever entertained of Mr. Tyng's profound conviction of duty on this occasion. The Vestry and the large majority of the congregation were generally in accord with his political views, and the issue, even at that early day of introducing political topics into the pulpit, would have resulted in his favor, had it not operated to concentrate pre-existing elements of discontent, based upon various matters of parish administration, into a common opposition which brought about the severance of the pastoral connexion. After a protracted controversy, the issue was submitted by the Rector and Vestry to the congregation, at a special election held November 3, 1856, whereof the Judges were Isaac Norris, Esq., Vincent L. Bradford, Esq., and John J. Reese, M.D. Fifty-seven votes were cast "For the Vestry" and forty-four votes "Against the Vestry," and after a final reference of the whole subject to the Bishop of the Diocese, the resignation of the Rector was tendered and accepted.

REV. WILLIAM O. PRENTISS.

1857-1858.

The Rev. William O. Prentiss, of South Carolina, was elected Rector July 27, 1857, and entered upon his duties in the following September. Mr. Prentiss was the personal friend of the Rev. Mr. Fowles, and trained in the same school of theology, whose tenets he preached with remarkable power and consistency. Unaccustomed to the work of a large city parish, and strongly imbued with the social and political views prevalent in his own native section of the country, Mr. Prentiss came to the North and to the Church of the Epiphany, hoping to make it his permanent home, but with the frank agreement that his stay was to be governed by the results of a year's experiment, and that he was to be freely permitted to return to his old home should he then desire it. He rapidly won the esteem and affection of his people, and his parish relations of every kind were of the happiest character. He was a man of commanding presence, and delivered the messages of the Gospel with the impressive bearing of one peculiarly conscious of personal unworthiness, but proud of the Master whom he served. On one occasion, being asked by the Vestry to preach a sermon in behalf of a special charity for which \$1000 were needed, Mr. Prentiss made no allusion to the particular

object until the end of his sermon, when he briefly stated it and added, "I have no appeal to make," and then, drawing his massive form to its full height, he exclaimed, "I would *scorn* to beg for the Master whom I serve!" It is needless to say that the contribution was all that was required.

The year approached its close, and with it Mr. Prentiss's attachment to his old home grew irresistibly upon him. As he expressed it, private affairs which he could neither control nor neglect and parental obligations which he was not allowed by God to delegate required his presence in South Carolina. Doubtless he felt already the groundswell of the agitation that was so soon to convulse the country with civil strife, and in accordance with the wise stipulation which he had made, he decided to return to the South, which he did, resigning his Rectorship July 8, 1858. It had been a year of happiness and peace in all his personal and parochial relations, as he eloquently testified in his letter of resignation, in which he used this language:

"BEAUFORT, S. C., July 8, 1858.

To the Wardens and Vestry of the Church of the Epiphany, Philadelphia.

GENTLEMEN: * * * * I need not inform you, beloved brethren of the Vestry, that all has been peace and satisfaction between us. We have had but one heart and one mind in laboring

REV. JOHN W. CRACRAFT.
1858-1862.

The Rev. John W. Cracraft, of Ohio, was elected Rector December, 23, 1858, and entered upon his duties in January, 1859. He occupied the Rectorship for a little more than three years, a period of which scanty record remains, as no Pastoral Reports were presented by the Rector during his incumbency. It was the period of the Parish's greatest depression, both spiritually and materially, and was terminated by the resignation of the Rector, March 2, 1862.

REV. RICHARD NEWTON, D.D.
1862-1881.

The Rev. Richard Newton, D. D., was elected Rector April 7, 1862. He had been chosen Rector at the time of Mr. Prentiss's resignation, in September, 1858, but had declined the office. Dr. Newton entered upon his duties in May, 1862, bringing with him a considerable accession to the congregation, of his former parishioners residing in the western part of the city. Dr. Newton's ministry at the Church of the Epiphany was blessed with great success. Large additions were made to the congregation, and the various agencies for parochial work were reorganized and prosecuted with most gratifying results. The contributions to charitable objects were enlarged, while the Sunday Schools engaged the unflinching interest, attention and devotion of the Rector. During these twenty years of his ministry, Dr. Newton wrote and preached the continuous series of sermons to children which were published from time to time in book form, and have been reproduced in almost all the principal languages of the world. Dr. Newton never shrank from any labor that was laid upon him, and was ever a generous personal contributor to every call made upon the congregation. Few men are gifted with such genuine love of active Christian duty, or have engaged in the

work of the Christian ministry with such systematic industry and positive enjoyment of the preaching of the Gospel. That he should have gathered about him a congregation zealous to promote all his wishes and deeply attached to him in all personal and official relations was to be expected, and the expectation was not disappointed.

In 1876, Dr. Newton, with the approval of the Vestry, removed his residence from the city to Mount Airy, for the purpose of writing his "Child's Life of Christ," which he was deeply interested in and feared to undertake while subject to the ceaseless interruptions to which a city rector is always liable. This change, while withdrawing him from general parish work, did not hinder his pulpit duties or abate his interest in all that concerned his charge. In the summer of 1880, a severe illness prostrated Dr. Newton, but he was so far restored as to resume a large part of his usual duties during the following winter and spring, when he was again prostrated by a still more alarming attack of illness, causing the gravest anxiety and distress among his congregation and friends. Acting under the dictates of his conscientious judgment and the advice of the members of his family, Dr. Newton felt constrained to resign his Rectorship, which he did June 29, 1881. In accepting his resignation, the Vestry conferred upon Dr. Newton the honorary title of Rector Emeritus, accompanied by an annuity of \$1500.

Dr. Newton's ministry was not only the longest Rectorship of the Church of the Epiphany, but also the one marked by the largest results in many respects. It was distinguished throughout by untiring zeal on his part and by unvaried mutual kindness and affection on the part of himself and his people. In accepting his resignation, the Vestry bore cordial testimony to the high character of his work, and gave strong expression to "their sense of the loss which his retirement imposed upon them," and to the resolutions which conveyed to Dr. Newton this expression of their affection and esteem, he made the following reply:

NARRAGANSETT PIER, R. I.

July 19, 1881.

To the Vestry of the Church of the Epiphany.

MY DEAR FRIENDS:—I have received through our good friend, Mr. Wells, the report of your action on my letter of resignation, and of the resolutions connected therewith.

With all my heart I thank you for the same. The thought of the harmonious, loving, generous spirit breathing through that action is a comfort and a solace to my heart under the sorrow of being obliged to lay down that work which has been the joy and delight of my life. But when I think how long and uninterruptedly that work has gone on, I have only cause for thankfulness, and not for sorrow.

It is clearly the will of God that this step should be taken, and there is nothing left for us but reverently to bow and say, 'The Lord's will be done.'

It is a comfort to think that I may still abide among you, and seek and pray with you for the best interests of the dear Church we so much love.

My constant prayer is that God may guide you in the choice of the right man to take up and carry on the work, so that the Church may be blessed and prospered in the future more even than it has been in the past, and with the prayer for God's richest blessing to rest upon you all, I remain your loving friend,

RICHARD NEWTON."

On May 22, 1882, Dr. Newton relinquished the title and annuity of Rector Emeritus, assuming, with happily renewed health, the charge of the Church of the Covenant, in this city.

REV. GEORGE HERBERT KINSOLVING.
1881-1884.

The Rev. Mr. Kinsolving, the seventh Rector of the Church, was elected September 24, 1881. He was at that time Rector of St. John's Church, Cincinnati, Ohio. Mr. Kinsolving entered upon his duties October 16, 1881, and is the present incumbent.

ASSISTANT CLERGY.

The following is a list of the assistant clergy of the church :

- Rev. Amos D. McCoy, December, 1839 to July, 1840.
 Rev. William Bryant, October, 1840 to December, 1841.
 Rev. Peter Van Pelt, September, 1842 to September, 1849.
 Rev. Daniel Washburn, April, 1851 to November, 1852.
 Rev. Richard Temple, November, 1852 to May, 1853.
 Rev. George H. Walsh, May, 1853 to June, 1854.
 Rev. George E. Thrall, June, 1854 to September, 1856.
 Rev. Rees C. Evans, November, 1856 to April, 1859.
 Rev. R. Heber Newton, April, 1862 to November, 1862.
 Rev. Gustavus M. Murray, December, 1862 to June, 1864.
 Rev. Charles E. Murray, July, 1864 to November, 1864.
 Rev. Joshua Cowpland, Jr., October, 1864 to July, 1865.
 Rev. Snyder B. Simes, July, 1865 to June, 1868.

Rev. William W. Newton, August, 1868 to May, 1870.

Rev. J. E. Cathell, December, 1870 to ——— 1872.

Rev. Charles E. Betticher, May, 1872 to April, 1876.

Rev. W. F. B. Jackson, May, 1876 to December, 1879.

Rev. J. S. Wallace, April, 1879 to December, 1880.

Rev. John M. Windsor, January, 1880 to March, 1880.

Rev. H. S. Jefferys, January, 1880 to June, 1880.

Rev. E. Warren Clark, March, 1880 to September, 1881.

Rev. Joseph Miller, July, 1880 to December, 1881.

Rev. H. Greenfield Schorr, March 1882 to October, 1883.

Rev. W. B. Watkins, Jr., March, 1882 to June, 1883.

*Rev. Richard L. Howell, December, 1883 to 1884.

*Rev. A. G. Baker, December, 1883 to 1884.

THE VESTRY.

A record of the Wardens and Vestry of the Church during the past fifty years will not be without some historical interest. It is a fact worthy of record, that during this long period there has never been any trace of discord or difference among those entrusted with the temporal affairs of the Parish. The official action of the Vestry upon all subjects has been, almost without exception, a unanimous one, and in the rare cases of divided opinion there is no indication of any interruption of the harmonious and pleasant relations of the body. The following is a list of the Wardens and Vestrymen, with the dates of their service:

WARDENS.

Lewis R. Ashhurst	1833-1859
Caspar Morris, M.D.	1833-1850
Frederick W. Porter	1850-1855
Pierce Butler	1856-1860
George B. Reese	1860
Edward Olmstead	1860-1862
Joshua Cowpland	1860-1872
John J. Reese, M.D.	1863-1864
William G. Boulton	1864-1879
Samuel Ashhurst, M.D.	1873-1875
James S. Fenton	1875-1884
Edward A. Sibley	1879-1884

VESTRYMEN.

Alexander W. Johnston	1833-1837
Caspar Morris, M.D.	1833-1858
Lewis R. Ashhurst	1833-1860
Jacob Lex	1833-1840
Frederick W. Porter	1833-1856
John Andrews	1833-1834
Israel Kinsman	1833-1835
John C. Pechin	1833-1834
Richard S. H. George	1833-1834
William Musgrave	1833-1845
Thomas S. Taylor	1833-1851
Isaac Hazlehurst	1833-1837
Henry McIlvaine	1834-1839
Abner Elmes	1835-1837
Joseph Watson	1835-1841
George B. Reese	1836-1865
Samuel Hazlehurst	1837-1846
Henry Seaton	1837-1838
Charles Williams	1837-1847
Enoch Robbins	1838-1842
Abner Elmes	1839-1841
Joshua Cowpland	1840-1843
Zebulon Locke	1841-1876
Allin Robinett	1842-1860
Matthew T. Miller	1842-1848
Leonard Kimball	1843-1846
Joshua Cowpland	1846-1880

William E. Bowen	1846-1856
John Hockley	1846-1856
Edward Olmstead	1847-1862
John J. Reese, M.D.	1848-1862
Pierce Butler	1851-1860
Augustus Heaton	1856-1860
Algernon E. Ashburner	1856-1860
George W. North	1856-1857
John Hockley	1857
Joseph A. Clay	1858-1864
Matthew T. Miller	1860-1864
William G. Caldcleugh	1860-1861
William G. Boulton	1860-1880
Charles Wheeler	1860-1872
Israel M. Bissell	1860-1866
Richard C. McMurtrie	1860-1884
Edward Hartshorne, M.D.	1860-1864
F. Ratchford Starr	1862-1875
Charles B. Durborow	1862-1870
John J. Reese, M.D.	1863-1865
Francis Wells	1864-1884
Henry K. Dillard	1864-1884
Robert B. Sterling	1865-1877
William Henry Reese	1865-1866
John Biddle	1866-1868
Samuel Ashhurst, M.D.	1866-1874
Charles E. Lex	1868-1872
James S. Fenton	1871-1884
William H. Allen	1873-1874
Graham P. Cunningham	1873-1884

THE LAITY.

The Church of the Epiphany has throughout its history enjoyed the advantages of a large body of laymen and laywomen, who have labored together in Christ's cause with a degree of steadfast loyalty, large-hearted liberality and devoted zeal that has at all times proved of the highest value to the success and usefulness of the Church. To write the roll of these good men and women would be to fill many pages with honored names. The limits of this sketch forbid more than a brief mention of a few of those who, having finished their course with joy, do now rest from their labors.

Among those who have most faithfully served the Master in this congregation, all will concede the first place to Mr. Lewis R. Ashhurst. He united, at the inception of this Parish in 1833, with those who originated the enterprise, and until his retirement from the Vestry in March, 1860, all his powers of mind and soul were given to its interests with an all-engrossing devotion. For more than twenty-six years Mr. Ashhurst was the Accounting Warden of the Church, conducting its affairs through its long and trying financial difficulties with a faithful ability, the results of which are now to be found in the freedom of the Church property from debt and the substantial condition of its temporal affairs. But

Mr. Ashhurst was far more to the Church of the Epiphany than its able financier and watchful custodian. He was an untiring laborer in all its spiritual work. For twenty-five years he was the Superintendent of the Male Sunday School, a post that he filled with a quiet, cheerful devotion that exercised a powerful influence upon the large numbers of youth who were entrusted to his care. In all the missionary and other religious work of the Parish Mr. Ashhurst was always a liberal and interested helper. Very thoroughly read in and deeply imbued with the doctrinal theology which marked the whole period of his active work; tenacious of all that he held to be the truth of the Gospel; rarely asserting himself, but never surrendering any trust that he felt to be committed to him, Mr. Ashhurst's influence was felt far beyond the limits of this Parish as that of a staunch and earnest champion of what was distinctively recognized as "Evangelical" truth. During the closing years of his life Mr. Ashhurst was withdrawn by failing health from active work, but, in the language of the minute recorded by the Vestry at the time of his death, "the bonds of affection which bound him to his former co-laborers were never weakened or broken, and he will long remain in the grateful memory of those with whom he walked as a staunch friend, a wise counsellor, and a devoted servant of our common Lord and Master."

Mr. Ashhurst died at his country seat at Mt. Holly, N. J., May 5, 1874, his funeral being attended by the Rector and Vestry of the Church.

Dr. Caspar Morris was the personal and official associate of Mr. Ashhurst during the first twenty-five years of the history of the Epiphany. To him is due the original conception of the new church. Enlisting a handful of neighbors and friends with him, the possibility of building an Episcopal Church so far west as "Schuylkill Eighth" Street, or even farther, was earnestly advocated by the young physician, who had surprised his friends by fixing his residence on Chestnut Street only a few doors east of Broad Street. As has already been stated, it was for the Rev. Dr. Jackson Kemper, then of St. James's Church, that the new Parish was designed; but at the critical moment, the enterprise took a wholly opposite drift, and Dr. Morris waived his preference for Dr. Kemper in favor of the plan proposed by Mr. Ashhurst. The first meeting for organization was held at Dr. Morris's house, and from that day on until enfeebled strength compelled him to seek a nearer place of worship his interest in the Church of the Epiphany never abated.

Until 1850, Dr. Morris held the office of Rector's Warden, and the successive Rectors found in him a wise counsellor and faithful friend. Until March, 1858, he was a member of the Vestry, in which capacity his services were of the highest

value. Quiet, patient and gentle, his keen conscientiousness never permitted him to swerve from any duty, and upon the notable occasion already referred to in connection with the rectorship of the Rev. Dudley A. Tyng, none but those who knew his habitual shrinking from all notoriety could appreciate the high courage that actuated him in bearing his public testimony against the introduction of politics into the pulpit. Dr. Morris, for the first half of the history of the Epiphany, was closely identified with all of its religious work, adding to all other Christian duty the large gift of his gratuitous professional services among the poor of the congregation.

On the day that he received the invitation to the semi-centennial celebration of the laying of the corner-stone of the Church of his life-long love, Dr. Morris died, March 17, 1884, and the Church of the Epiphany stands in his native city as his best monument.

There have been many others, faithful, devoted and useful men and women, who have made up the body of this congregation. Only a few of the more prominent of them can even be named, while no attempt can be made to record the service which they have rendered in building up and maintaining the good work done in this Parish. Among those who well deserve mention here are Zebulon Locke, Joshua Cowpland, Frederick W. Porter, Abner Elmes, E. J. P. Messinger, Milton Smith,

C. Rockland Thompson, John Hockley, Richard Wells, George B. Reese, William E. Bowen, Jeremiah Butler, Joseph A. Clay, Charles E. Lex, Pierce Butler, George W. North, Allin Robinett, Theodore Trewendt, Charles B. Durborow, Israel M. Bissell, Charles Wheeler, Robert B. Sterling, and Winthrop Cunningham; Mrs. Abigail G. Wells, Mrs. Ann C. Morris, Miss Charlotte M. Ashley, Miss Sarah E. Ashley, Mrs. Mary P. Fisher, Mrs. Caroline P. Claxton, Mrs. Mary D. Williams, Mrs. Caroline B. Jones, Mrs. Rebecca F. Hazlehurst, Mrs. Sarah A. Newbold, Miss Mary Cannell, Mrs. Louisa Duane, Miss E. M. L. Elwyn, Mrs. Martha Cunningham, and many more whose names, like these, are written in Heaven.

THE SUNDAY SCHOOLS.

The Sunday Schools of the Church of the Epiphany have always constituted one of its most important and interesting features. They were organized immediately after the consecration of the Church, and were opened on Sunday, November 30, 1834, with six male and nine female teachers, and with nine boys and twenty-four girls.

Until very recently, the Sunday Schools for boys and girls were under separate organizations. The first superintendent of the male school was Mr. Lewis R. Ashhurst, who served from 1834 to 1859. Mr. William G. Boulton served from 1859 to 1862, and afterward from 1866 to 1879; Mr. F. Ratchford Starr, from 1862 to 1866; Mr. Graham P. Cunningham, from 1879 to 1883. The present superintendent of the united schools is the Rev. Richard L. Howell, with Mrs. John B. Love and Miss Anna M. Harley as assistants.

The female school began in 1834 without a superintendent. The Rev. Geo. A. Smith, now the oldest survivor of the alumni of the Alexandria Theological Seminary, took charge of it for several months in 1835, and was succeeded for a short time in the same year by Miss H. Ellet. In 1836, the present venerable teacher of the Women's Bible Class, Mrs. Sarah C. Mitchell, then Mrs.

Sarah C. Porter, assumed its charge, and during the next twenty-one years discharged the duties of her post with the highest faithfulness. In the fall of 1857, Mrs. Mitchell removed from Philadelphia, and in the same season, Miss Charlotte M. Ashley, who had been her efficient helper as teacher of the Girls' Infant School from its organization in 1834, died. Miss Catherine Butler was the next superintendent, from 1858 to 1863; Mrs. Lucy H. Shober, from 1863 to 1879. Mrs. Emma H. Brooks, from 1879 to 1881. Mrs. Sarah Le C. Love, from 1881 until the schools were combined under one superintendence in 1883.

The work accomplished through the agency of these schools cannot be expressed by any statistics. It is estimated that from their small beginning, the benefits of these schools have been extended to from nine to ten thousand children. They have thus exercised a powerful educational influence over very large bodies of the youth of both sexes, while affording beneficial exercise for the Christian efforts of many hundreds of the communicants of the church as teachers. From among the ranks of their teachers and scholars, one bishop (the late Rt. Rev. Joseph P. B. Wilmer, D. D., of Louisiana) and between forty and fifty presbyters have been contributed to the ranks of the clergy. Three of its teachers, the Rev. Mr. Messinger, the Rev. Samuel Hazlehurst, and Miss Alice Colquhoun, gave themselves to the work of foreign missions,

the first named dying on the Coast of Africa.

The contributions of the Sunday Schools during the past fifty years amount to \$45,000, the greater portion of which has been appropriated to foreign missions, although liberal aid has also been extended to domestic missions and other benevolent works. The first missionary work done by the schools was in 1836, when they undertook to furnish the Rev. Mr. Hill, the well-remembered missionary at Athens, with Greek editions of some of the small publications of the American Sunday School Union. 12,000 copies of eight small volumes were printed and distributed in Greece in the following year, and in this way one of the most useful forms of foreign missionary work was begun which has been continued on a much larger scale in recent years, when the schools have contributed very considerable sums for the printing of the Rev. Dr. Newton's volumes of children's sermons in several foreign languages.

The cause of African, and then of Chinese missions was early taken up by the schools, and the support thus extended was most liberal and substantial. As an example of what was done in the single field of Africa, the schools in 1845 supported four children at the Cape Palmas Mission and bore one-half of the expenses and salary of the Rev. Mr. Messinger up to the time of his death. Their aid was then transferred to the Rev. Mr. Payne, afterward Missionary Bishop to Africa.

It is an interesting fact that these schools, upon which the "Epiphany" idea was so powerfully impressed at the beginning, and by whom so much was done for the manifestation of Christ to the gentiles in Africa and China, should now have both African and Chinese classes connected with them. During the last few years, one of the most striking features of their Easter and Christmas festivals has been the presentation by the Chinese class of their voluntary offerings for the promotion of missionary work in their own land.

A very remarkable evidence of the enthusiasm and energy always actuating these schools was given as early as 1844. So cramped were they for space, that it had become necessary to transfer a portion of the scholars, in 1841, to rooms over a fire-engine house in Schuylkill Sixth (Seventeenth) Street, below Chestnut Street. To obviate the inconvenience and cost of this "Branch School," it was determined to make an effort to erect the building which is now represented by the north-western corner of the church edifice. On the 14th of April, 1844, Dr. Tyng distributed among the schools a stirring circular, stating the object in view and his wish that it might be secured upon the following Sunday. The sum required was \$2000. On Sunday, April 21st, the Rector entered the school-rooms with a large carpet satchel on his arm and, passing from class to class, received their contributions, amounting, on that day, to

\$8,600, and the Mission School was removed to it. Since that time an important work has been carried on through the agency of the Chapel School and the other religious services which are regularly held under the charge of one of the assistant ministers of the Parish. Its lay superintendents have been Messrs. Charles B. Durborow, Bernard S. Dupuy, Graham P. Cunningham and Winthrop R. Cunningham. The ministers in charge have been Rev. Messrs. Charles H. Tucker, W. F. Garrett, Ch. E. Betticher, Jas. S. Wallace, H. S. Jefferys, Joseph Miller, H. Greenfield Schorr and the present incumbent, Rev. A. G. Baker. It is a significant evidence of the usefulness of the work done through this agency, that it has contributed during the last three years fifty-five candidates for confirmation, while equally gratifying results have marked other periods of the Chapel's history.

STATISTICS.

Baptisms	2161
Marriages	669
Funerals	899
Confirmations	1600
Communicants	2402

Ground, buildings, improvements, and current expenses	\$475,020.98
Contributions for benevolent pur- poses, etc.	\$391,343.16

On Easter Sunday, March 25, 1883, an Easter Offering of ten thousand dollars was made by the congregation, by which a debt incurred for the new organ and other improvements was discharged, and funds supplied for fitting up the old lecture-room for the use of the combined schools.

It is worthy of note, as an example of the wise and faithful stewardship of Mr. Lewis R. Ashhurst, that the fund of \$9,000, mentioned on page 11, was so managed by him that, after the close of the Civil War, during the whole period of which the income was received by Mrs. Fowles, he paid over to her more than \$15,000, as the accumulation of the original fund.

STRUCTURAL CHANGES.

The Church of the Epiphany, as originally erected, occupied the centre of the lot in both directions, the line of burial vaults running behind as well as at the side of the Church. The exterior remains as at first built, except as the Church was extended northward to the rear line of the lot in 1853, and the wing, already mentioned, was added on the northwest corner in 1844, and subsequently enlarged with the extension of the main building in 1853. The original architectural plan included a wooden steeple, which was fortunately omitted by the Vestry.

The grounds were surrounded on the north, east and south sides by a brick wall, part of which remains, and an iron railing at the front which was removed together with a part of the east wall in 1881, and replaced by the present granite curbing at about five feet within the original line. The old brick pavement was replaced by flagstones, and a fine, open effect was given to the front of the Church property.

The interior of the Church has undergone several important changes. In its original form, a deep gallery ran across the south end, with two small recessed galleries above it, in which the Infant Schools were held for several years. The chancel was square, about half of it being occu-

pied by the organ gallery, which was supported on pillars, the chancel running in under it and being entered by a door at the rear which communicated by a flight of stairs with the vestry-room in the basement. The chancel rail was continued around the four sides of the chancel. The pulpit occupied the centre, with reading desks on both sides, forming one continuous structure. A small oaken communion table, covered with crimson velvet, was placed in front of the pulpit. This table remained in use until the enlargement of the Church in 1853, and is still preserved in the vestry-room. The Church was lighted by a large central oil chandelier and smaller ones dependent also from the ceiling until 1841, when gas was introduced.

In 1842 the gallery was taken down, and galleries erected on the three sides of the Church.

No further important change was made until 1853, when the vaults were removed from the rear of the Church, and the building was enlarged to its present dimensions by an extension to the north line of the lot. This was done under the direction of Mr. John McArthur, architect, at a cost of \$19,400. The square chancel was retained, but the old organ gallery was removed and the organ placed upon a platform at the rear of the chancel and raised about three feet above its floor. The rail was returned against this platform, giving a three-sided kneeling space. The original communion table was replaced by a slightly larger one painted and

carved, and covered with a marble slab. It was placed at the centre and rear of the chancel, which was very shallow on account of the organ platform. The pulpit was removed to the east side and the reading desk to the west side. The chancel was separated from the auditorium ceiling by a deep architrave supported by the four Corinthian pillars that now carry the cornice of the chancel.

At the same time an upper gallery, hung by iron rods from the roof and running around the three sides of the Church, was erected for the use of the Sunday Schools, but was unoccupied for a considerable length of time before its removal in 1881. Its use was discontinued by the schools in 1864.

The next change of the interior was brought about suddenly by a fire on July 18, 1865, which destroyed a building at the rear of the Church, the heat affecting the north wall of the Church so seriously as to require its reconstruction. Advantage was taken of this necessity to remove the organ to the south gallery of the Church, and in 1866 the chancel was remodelled in its present general form. This was done upon designs and under the supervision of Mr. John Crump, builder, and included the present chancel appointments, excepting the brass rail which was added in 1880. The communion table was and is of carved black walnut, and was uncovered until 1878, when it was covered with the embroidered scarlet cloth now in use.

The next important change of the interior was made in 1880 under the direction of Mr. George W. Hewitt, architect. The upper galleries were removed; the windows, which were formerly of plain glass, with Venetian blinds, were replaced with stained glass; the whole interior, which had hitherto been painted in white or pale neutral tints, was painted in its present warm colors, and the chancel, by the skilful use of artistic decoration, was made one of the handsomest, as it is the most capacious in Philadelphia. The Church was at the same time re-carpeted and re-upholstered throughout. The cost of this improvement was \$5,693.97.

In 1881, an organ chamber was constructed by utilizing the rooms on the northeast corner of the building formerly used by the Rector, Sexton and Sunday School library, and the present organ, one of the finest, and in some respects, the largest instrument in Philadelphia, built by George Jardine & Son, of New York, was placed in this space, one-half of the east gallery being removed on account of its interference with the organ and choir in their new location. The organ is blown by a water-engine in the cellar.

These constitute the principal structural changes that have taken place in the Church. In connection with them, it may be interesting to mention that there have been three church organs, during the past fifty years. The first instrument was

built by Corrie, in 1835-6, and continued in use until 1850, when the second organ, mainly the gift of Mr. Pierce Butler, was built by Appleton & Warren, of Boston. This organ was rebuilt, to a large extent, by Stanbridge, in 1854. The third and present organ, as already stated, was erected in 1881-1882, being first used in February of the latter year.

ORGANISTS.

The musical services of the Church have undergone almost every possible variety of change. There have been paid, volunteer and mixed choirs; chorus, quartette and double quartette choirs; and, during the third rectorate, a precentor who led the singing from a pew in the middle aisle. The first choir was organized in 1834 by Mr. E. Ives, Jr., and continued for about a year, when it was superseded by a quartette choir, under Mr. Charles Jarvis, and from that time onward, there has been the succession of musical experiments just referred to. The following is a nearly, if not quite, complete list of the organists:

Charles Jarvis	1835-1846
Edwin T. Eisenbrey	1846-1851
William H. Fenney	1851-1854
Charles Jarvis, Jr.	1854-1856
Thomas Loud	1856-1857
Louis Bonewitz	1857-1858
George F. Jones	1859-1863
J. S. Byrd	1863
Aaron Taylor	1863-1864
John Welch	1864-1865
William H. Fenney	1865-1871
M. M. Walker	1871-1881
James E. Ackroyd	1881-1884

SEMI-CENTENNIAL CELEBRATION.

The Church of the Epiphany devoted Sunday, March 23, 1884, to the semi-centennial celebration of the laying of its corner-stone, March 24, 1834. The anniversary of the interesting event occurring on "Refection" or "Refreshment" Sunday gave a special propriety to a festival celebration during Lent, and the services of the day were all calculated to give expression to the rejoicing of the congregation over the completion of fifty years of history, amid circumstances of perfect peace and solid prosperity.

Invitations had been extended to all the clergy and large numbers of the laity formerly connected with the parish, and although their home duties prevented most of the ex-Epiphany clergy from being present, nearly all responded with pleasant congratulations and expressions of good wishes, while large numbers of the former members of the congregation attended the services.

The chancel was simply but very tastefully decorated with pyramids of flowering plants and palms, and the font was filled with a beautiful group of Easter lilies.

The officiating clergy were the Rev. Henry J. Morton, D.D., who assisted at the corner-stone laying in 1834; Rev. Edward Y. Buchanan, D.D.; Rev. George Herbert Walsh, D.D. (Assistant at the

Epiphany under its second rector, Rev. James H. Fowles); Rev. Snyder B. Simes and Rev. Charles E. Betticher (Assistants under the sixth rector, Rev. Dr. Newton); Rev. Alfred Elwyn and Rev. John G. Furey, former parishioners of the Epiphany; Rev. George Herbert Kinsolving, Rector, and Rev. Richard L. Howell, Assistant Minister of the Epiphany.

The clergy entered the chancel during the singing of the 202d hymn. Morning Prayer was read by the Revs. Dr. Walsh, Messrs. Simes, Elwyn, Furey and Howell. After the 191st hymn, the Ante-Communion service was commenced by the Rev. Dr. Morton, Rev. Dr. Buchanan reading the Epistle, and the Rector the Gospel. The next hymn was the 282d, and the sermon was preached by the Rector, from the words used by Bishop White in laying the corner-stone.

SERMON.

"For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. III. 11.

As the eternal tide of time rolls on in the life of the individual, we are in the habit of pausing at certain intervals, in order to reflect; for nothing can be more solemn and important to man than the passing away of the years of his earthly pilgrimage. Our birth-days, or each new year, or the anniversary of some special event in our experience, afford us these opportunities for reflection, which all thoughtful men, yielding to a profound instinct of our nature, are wont to improve. We emphasize certain days and commemorate extraordinary periods, and use them as points of observation from whence we look about us, sweeping with anxious gaze the entire horizon, backward and forward, near and distant, that we may understand where we are at present, how we have been traveling in the past, and whither our journey leads us, as it stretches away until lost to sight behind the dark and shadowy veil which always obscures the future. This same instinct of our nature manifests itself in the life which we live in connection with institutions or corporations, like churches and other such agencies. An institution is in one sense an abstract thing, and yet since it is composed of human elements and human forces

and influences, it is a living, breathing, vitalized thing, and is as much concrete and human as it is abstract and impersonal; and because we are so closely identified with it, it becomes a part of ourselves. Its life is a section of our life; its history and experience form in a greater or less degree a personal biography of ourselves. In some such thought as this you will find an explanation of what we mean by the service which engages our special attention this morning.

A little more than fifty years ago, the corporation of the Church of the Epiphany was organized at a meeting called at the house of Dr. Caspar Morris, who only this week was gathered unto his fathers, having the testimony of a good conscience, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope, in favor with our God, and in perfect charity with the world; which facts robbed death of its sting, and gave to him, and not the grave, the victory.

In February, 1834, an act of incorporation was obtained from the civil authorities, and the title papers of the ground on which the Church now stands were transferred to the Vestry. On the 24th of March, the corner-stone was laid by the Rt. Rev. Bishop White, assisted by the Rt. Rev. Bishop Onderdonk, and also by the Rector of the Church, the Rev. Dr. Stephen H. Tyng, Sr.

The Rev. Dr. Morton, now present in the chan-

cel, also participated in that service, and it was his skilful pencil which designed the seal of the new corporation, and he also represented the congregation a few months later at the service of consecration.

We have also with us this morning the one surviving member of the original Vestry, who took part in that service, and who represents the line of his successors who have since that time so faithfully administered the temporalities of the parish, and so earnestly upheld the clergy in all their work.

Also, we have present with us the one remaining member of the congregation who watched the proceedings of that occasion and has remained with the parish from the beginning, and who still represents the great company of faithful women whose labors of love have never failed to promote every good work that their hands have found to do.

Also, we have present with us one who, as a youth, stood in the assembled crowd, and a short while afterwards offered himself as the first scholar who was enrolled in the Sunday School of the new Church, thereby becoming the leader of the thousands of children whose successive generations have continually recruited the ranks, as their elders have passed out into the great world about us, or have fallen here and there in the onward march of time.

At the laying of the corner-stone, as a part of

the ceremony of the occasion, we are told that the venerable Bishop, striking the stone three times, repeated the words of our text. In these words, we have the key which unlocks to our minds the significance of the work in which those faithful servants of God were then engaged. They were there for the purpose, not of building a house merely of mortar and stone; the prime object had in view by our forefathers when they came together there was to establish a Church of which Jesus Christ was to be the chief corner-stone,—yea, the foundation upon which a grand spiritual edifice was to be reared. The outward temple was intended to serve only as the symbol of the inward; the material was to be the type of the immaterial; the temple of stone was to have its double in the temple of the Holy Ghost, which temple is the human heart, in which by His spirit lives and abides the Lord Jesus Christ. How far this Church has been true to the intention of its founders will appear by examining its history; so that we will refer briefly to the records to see what they have to tell us.

That the spirit and intention of our text has been adhered to will appear, we believe, first, by an examination of the rectorship of the Church. There have been seven Rectors, including the present one, and speaking for my predecessors, I have this testimony to bear, that the preaching of Jesus Christ and Him crucified, as the power

of God unto the salvation of man. has in a most eminent degree characterized this pulpit from the very beginning; and should this statement ever cease to be true, may the avenging angel not leave one stone upon another, but write over its ruins in letters of fire the name given by the broken-hearted mother, when the Ark of God was taken by the Philistines,—“for she named the child *Ichabod*, which, being interpreted, means *the glory has departed from Israel*.”

The most noteworthy rectorships in the experience of the Church, and the ones which tended in the past most strongly to give color and complexion to its teaching and influence, were those of the first two rectors and of my immediate predecessor. To those three men belong the credit of having made of this Church, in the days when the peculiar views of the Evangelical party were living and aggressive principles, the grand bulwark and stronghold of Evangelicalism in this diocese. All through the years in which the two great parties which once existed in our Church, were waging their valiant warfare, those Rectors, by reason of their earnest convictions and fine intellectual powers, caused this Church to be the rallying-ground for their side; and in the lecture-room below, and in the vestry-room there, and here from this pulpit, have pealed forth in trumpet tones of impassioned eloquence the burning words and glowing thoughts of earnest-minded men

who were advocating a cause in which they thoroughly believed, and for which they were ready to do battle even unto death.

The most striking characteristics in the preaching of the first of these three men, the Rev. Dr. Tyng, were his unsurpassed eloquence of utterance and, as one who used to listen to him in his prime has most happily expressed it, "his splendid dogmatism of profound conviction." It is said that Daniel Webster pronounced him to be the finest extempore speaker in America.

The second one in the trio, the Rev. Mr. Fowles, was noted for his gentleness of manners, his uncompromising Christian character, and his wonderful power in teaching strong doctrine. He lived in a time when, thank God, men believed in doctrine, and could reason about their faith in a logical manner, and did not leave, as in these days, the most precious truths of our revealed religion to the airy vaporings of sentimentalism, or to float about in the mind like matter in a state of original nebulosity. He believed in a definite system of faith, and tried to persuade men to accept it with a heart fired with holy zeal, and with a mind which gave evidence of the most subtle intellectual force.

My predecessor, the Rev. Dr. Newton, whose rectorship was the longest in duration of any in the history of the Parish, and in many respects the most successful, was remarkable for his marvellous

clearness and simplicity, and his ability to picture and illustrate religious truth, which made him pre-eminently a preacher for young people. His style of thought and expression had great adaptability to the minds of children, and hence he achieved a reputation in this direction, not only national, but, without exaggeration we might say, world-wide. His series of sermons preached from time to time from this pulpit to the children of this Parish have since been printed in this country and in England, and have been reproduced in about twenty different languages.

So much then for the teaching of this Church as illustrating to what extent, and in what manner the ministry which has served here has been building upon the foundation of which our text speaks. If we turn, in the second place, to the record of the work which has been done, we find the same testimony to the fact that the trust committed to the care of this Church has not been betrayed. We cannot go into statistics because we have not the time, and besides they will be presented to you in complete form in our next Parish Report. Suffice it to say that few churches in our land have a prouder record to show in every department of Christian activity than this Parish of the Epiphany. We have been true to our name, *The Epiphany*, in the amount of missionary work done, which has always been a special feature of this Parish. In the wall over there is the

tablet erected to the memory of one who once served as a teacher in our Sunday Schools and afterwards gave his life to the cause of foreign missions on the terrible coast of West Africa. We have at this time under instruction in our Sunday Schools representatives of the races which people the four great divisions of the globe, Europe, Asia, Africa, and America. This Parish has ever responded generously to the appeals for help in this department of Christian effort, and our record proves that the Church of the Epiphany in an eminent and marked degree has been a missionary church, which must ever be the characteristic of any true church of the Lord Jesus. Also we have contributed thousands of dollars for the support of the poor, and while having no special organizations in the way of asylums, hospitals, or mothers' or children's homes, this Church has never come behind in large contributions to all such work. Indeed, I know of no Parish which has given as much in proportion to its means to charitable work as this Parish has done. Read our Report when it is printed, and you will see how we have given nearly as much to others as we have spent on ourselves, and the record tells but half the story, for a large amount of charitable work done in this Parish has been on the principle, not of letting our light shine before men, but of not letting our left hand know what our right hand doeth; so that eternity alone can reveal what has

been done by God's faithful ones in secret, looking to Him who seeth in secret, one day to reward them openly. And look too at the Sunday School work which has been carried on in this building. The fame of it for years has been in all the churches, and nearly every native-born Episcopalian whom I meet in Philadelphia, it seems to me has at some time in his life received instruction among our flock of little ones.

But I must not restrict your attention to a contemplation of the past. No one can ever live in retrospect, and it is not the only object in our memorial service to-day, as with a soldiers' reunion, who meet after the war, to talk over their old battles and revive in memory the events of campaigns long since numbered among the things that were. With us the conflict still rages and the war never ceases, and we are here for the purpose of strengthening ourselves for present and future work, and to tell those of you who have met with us to-day what we are doing and propose doing with that heritage which has been committed in trust to our keeping, and for the proper management of which we will be held accountable before our God in the final day of judgment.

And what we have to say of ourselves in all humility is, that we hope to be worthy sons of illustrious sires, and with God's help to do our duty as faithfully as those in the past have done, so that if some of the youngest of us are present

at our centennial, as some of those who were young at the beginning are now with us to-day, they may hear how we have done in our generation as nobly and conscientiously as our fathers. Those of us who are at work in this Parish now will never rest content to live on the credit of traditional splendor and time-honored reputation. We do not propose to bask idly in the reflected glory of our ancestors. There is not sufficient warmth to tarry long in such light. We do not even believe that the Church of the Epiphany has already seen its best days. The sentiments of our hearts are, say not thou what is the cause that the former days were better than these, for thou dost not inquire wisely concerning this. Our aim is to keep this Parish as instinct as ever with life, and to cause her frame to throb with pulsations of movement, progress and growth. We are children who live in the hope of what is yet to come. The power of the future, this is the fulcrum by which this Church is uplifted, and upon its support we rest in the calm assurance that as glorious a history is yet to be written as anything we read recorded at any time during the past.

We enter to-day upon the second half of the century of our existence, and the account we render of our stewardship is, that in this Church, to start with, the pure word of God is preached. I appeal to the congregation of this Church, as my witnesses, that I speak the truth in the fear of

God and lie not. Here the sacraments are duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same. Our Parish is thoroughly organized in all its departments of work. We are not too rich to be demoralized, but we are independent and self-supporting. We claim to have the finest piece of church property in the city of Philadelphia, and at the end of fifty years we congratulate ourselves on being able to state that we are absolutely free from that curse of so many churches, viz., debt. Thanks to the self-sacrificing generosity of the congregation last Easter—we owe no man anything, and are boastfully happy in the contemplation of the fact.

In looking forward to the future, there are three thoughts to which for a moment I would direct your attention, and ask you to receive them into your hearts and minds as the message which, as the Rector of this parish, I would desire to deliver to you on this interesting occasion.

1st. If we wish to make this particular Church what it ought to be in the community where God has placed it, we must believe with all our hearts in the Church of God as the instrument ordained by Him for the salvation of men. We must regard it as the Ark of Salvation and the Covenant of Grace; and more than this, we must accept it as the divinely-appointed agency for the moral and religious education of the human race; and when

we once begin to feel in this way about it, an imperative necessity is laid upon us to become learners in this school ourselves, and then to do our best and utmost to sustain it as an institution in some particular form and locality, and to help further its interests and encourage its great aims in behalf of our fellow-men. My brethren, I believe firmly in God's truth, and in the great battle of life I desire to be on God's side, and hence, by personal membership in that body of which Christ is the Head, I feel that I am placing myself in the way of His good-will and approbation, and I discharge my obligations towards those who are to come after me. If for no other reason, I believe it to be a solemn duty devolving upon each of us to be members of the Church for the sake of those who are to follow us. We are to hand the Church down to children yet unborn. We are to keep the torch burning; we are to add our little link to the chain of this kind of Apostolic Succession. Once grasp this idea in its fullness and power, and you cannot resist doing your utmost in some particular Church where your lot may happen to be cast. The lot of most of you is here in this parish. For your own sakes and the welfare of posterity, awake to your responsibility, and do your duty faithfully now in your day, and with your opportunity, and in the name and with the help of our Eternal God, the Father of our Lord and Saviour, Jesus Christ.

And then, in the second place, as growing out of this thought, I would urge upon you entire and absolute self-consecration to the work and service of Christ and of His Church. God designs for every man that he should be *useful* in his day and generation; that he should help his fellows, and do his part in giving an impulse to the world's progress, and leave some footprints of himself in the long track of time. Every gift and talent which we possess is to be used to effect this object. They are to become centres of action, as it has been well expressed, points on which our souls can fasten; steps cut for us, as it were, by God's hand in the steep and slippery ascent that lies before us, by which, if we endure to the end, we may slowly but surely climb to Heaven. The question is addressed to every one of us, How many loaves have ye? What talent? What capacity for usefulness? What gift? What endowment of any sort? and we are to search ourselves for the answer, and when we have found that which God has entrusted to us, we are to become conscious of our responsibility, and are to bring that thing and lay it on the altar, and dedicate it wholly and unreservedly to the service of the God who gave it. Ah! if all of Christ's people would only surrender themselves with all that they have and are to a loyal and whole-hearted service, influenced by the high and unselfish motive of honoring Him and working for Him when and where they could

do and receive the most good ; not when and where it is most pleasant, or worldly and social considerations make it most attractive, then would the Church of Christ arise and shine ; she would put on her beauteous garments ; she would go forth fair as the moon, bright as the sun, and terrible as an army with banners.

And in the last place, I would urge upon you the supreme value and importance of a unity of spirit and a oneness of mind in all Church work. The Prayer of the Institution Office has emphasized this truth in teaching us to say : O Almighty God, who hast built Thy Church upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone, grant that by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit and in the bond of peace, that they may be an holy temple acceptable unto Thee. My brethren, beloved in Christ, if you wish to continue this Parish of the Epiphany flourishing and strong, doing the work in this city which it ought to do, there must be entire harmony and good-will in your relations to each other ; and you must grasp and ever keep in view the simple idea of the New Testament : That Christian people are members of one household, a family of brethren bound together by a common law of life and of love, dwelling in holy fellowship under a common paternal roof, bearing one another's burdens, and mutually sharing

common sorrows and common joys, and working together for the same common ends. With so many Christians, their lives are isolated and indifferent, and as far as other Christians are concerned, they are practically dead to them, and are no more useful to the general work of the Church and the well-being of the parish than they would be if living in a state of religious sequestration. They know nothing of those close bonds of mutual sympathy, and experience no feelings of unity of designs and purposes in the same good works. But surely these things ought not to be, and on this solemn anniversary, to you, my brethren, I would say: Your aims are one; your religion is one; your God is one, and you are one. Let the congregation of which you as individuals form integral parts be one also, standing fast in one spirit and with one mind striving together for the faith of the Gospel, and with one heart desiring the prosperity of your Zion, and working arm in arm to promote its general peace and good; to enlarge its borders, to build up its waste places, and to present it as a holy temple acceptable unto God through Jesus Christ, Himself being the Chief Corner-stone and Foundation.

O God of our Fathers, as we start this day on a new stage in our Church life, let Thy presence as a pillar of cloud by day and a pillar of fire by night guide us through the years to come. Help us to redeem the time, and strengthen us to work

sketch of the schools was given by Mr. Francis Wells, and addresses by Messrs. Wm. G. Boulton and Graham P. Cunningham, ex-superintendents, and the Rt. Rev. William Bacon Stevens, Bishop of the diocese.

At the afternoon service, Evening Prayer was said by the Rector and Assistant Minister, and an appropriate sermon on the relations of the laity to the success of a parish was preached by Bishop Stevens, who paid a glowing tribute to the past work of the Church of the Epiphany, and sketched out, with his happy faculty, the features of a "Working, Giving, and Praying" congregation.

The Bishop's benediction closed the services of a day that will be long remembered by the people of the parish, who certainly have every reason to congratulate themselves upon the bright prospects that, at the close of a half century, surround the spiritual and temporal future of the Church of the Epiphany.

